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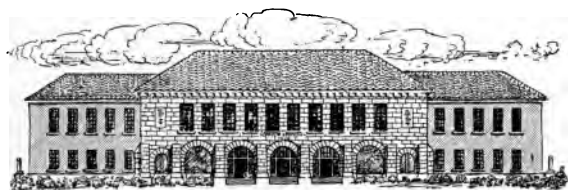


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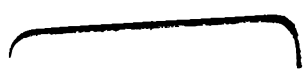


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SEVENTY-FIRST
ANNUAL MEETING
OF THE
AMERICAN INSTITUTE OF INSTRUCTION

PROCEEDINGS
LIST OF ACTIVE MEMBERS, AND
ABSTRACTS OF ADDRESSES

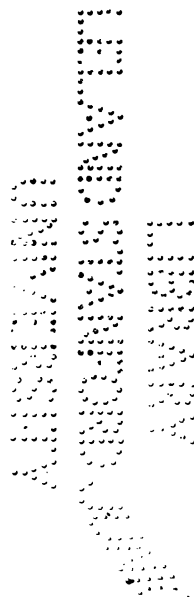
SARATOGA, NEW YORK

JULY 5-8, 1901

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1901

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AMERICAN INSTITUTE OF INSTRUCTION.

SEVENTY-FIRST ANNUAL MEETING

SARATOGA, N. Y., JULY 5, 6, 7, 8, 1901.

JOURNAL OF PROCEEDINGS.

FIRST DAY—FRIDAY, JULY 5.

EVENING SESSION.

The seventy-first annual meeting of the American Institute of Instruction was called to order in the Methodist Church at 8 P.M., by the President, Mr. William F. Bradbury. An audience of about three hundred persons was present. After an organ voluntary by Mrs. Wilson, the Institute was welcomed to Saratoga by Mr. Adelbert P. Knapp, President of the Village. Mr. Howard J. Rogers extended a greeting from the State Department of Public Instruction, and Mr. Charles F. Wheelock gave a cordial welcome to the Institute in behalf of the Regents of the University of the State of New York.

President Bradbury responded to these addresses of welcome, and Mr. Reid of Saratoga entertained the Institute with a tenor solo.

Dr. William T. Harris, United States Commissioner of Education, delivered the opening address, taking

for his subject "The Educative Element that is to be found in the Isolation of the School from the Home Life and from the Life of the Community in which the Child Lives." Dr. Harris showed conclusively that such an isolation exists, and emphasized forcefully the importance of a reform which shall more closely unite the school and home life of the child.

After a soprano solo by Miss Williams, Dr. William Hayes Ward, Editor of the *New York Independent*, gave an interesting address on "How I Should Want a Child Educated." Dr. Ward's account of his own education was especially interesting, and from his experiences he drew the conclusions that "high aims, enthusiasm and concentrated effort are essential in the work of education."

After a few brief notices read by the President the meeting was adjourned.

SECOND DAY—SATURDAY, JULY 6.

MORNING SESSION.

The first morning meeting of the Institute was opened by President Bradbury at 9.30, in the Methodist Church. The Rev. M. Delos Jump of Saratoga conducted the devotional exercises, and Miss Humeston favored the Institute with a soprano solo.

Mr. Bradbury then announced that Hon. Mason S. Stone, who was elected President of the Institute at the annual meeting held in Halifax last year, had been called to the Philippines in the winter, and that, at the

meeting of the Directors in January, he had been elected to hold the office thus vacated.

Miss Mary E. Woolley, President of Mt. Holyoke College, gave a delightful address on "The Worth of Women's Education," in which she showed both the utilitarian and ethical values in the education of women and proved conclusively that an education gives to women at least a truer perspective and a broader outlook into the affairs of life.

At this point the President announced the following committees:—

On Resolutions:

Dr. Albert E. Winship of Massachusetts.
H. S. Tarbell of Rhode Island.
David N. Camp of Connecticut.
G. J. Cummings of Washington, D. C.
W. W. Stetson of Maine.

On Nominations:

H. C. Hardon of Massachusetts.
W. B. Ferguson of Connecticut.
E. R. Goodwin of Massachusetts.
Walter E. Ranger of Vermont.
Thomas R. Kneil of New York.

On Finance:

Lewis H. Meader of Rhode Island.
William N. Cragin of Massachusetts.
A. Eugene Nolen of Massachusetts.

After a short recess Mr. E. Harlow Russell, Principal of the State Normal school at Worcester, Massachusetts, presented an interesting address on "The Decay of the Art of Reading," in which he emphasized especially the importance of teaching pupils to read well orally. This ended the morning session.

EVENING SESSION.

President Bradbury called the meeting to order at 8 o'clock. The first speaker of the evening was Mr. Paul H. Hanus, Professor of Pedagogy in Harvard University. His subject was "The Preparation of the High School Teacher," and during his talk he gave many valuable suggestions as to the aims and needs of teachers in both high schools and colleges.

Dr. Caskie Harrison, Principal of the Latin school, Brooklyn, N. Y., was the next speaker. He took for his subject "A New Line of Sailors' Blankets," and brought before the attention of the audience many so-called recent reforms in college education.

The musical programme for the evening consisted of an organ voluntary by Mrs. Wagman, a violin solo by Mr. Gray, and a soprano solo by Miss Henry.

THIRD DAY—SUNDAY, JULY 7.

The members of the Institute received a cordial invitation to attend the morning services at the Methodist Church, and many availed themselves of the opportunity. Dr. Albert E. Winship of Boston gave a

most valuable sermon-address on "The Three Eras in American Life."

FOURTH DAY—MONDAY, JULY 8.

MORNING SESSION.

Rev. T. F. Chambers of Saratoga conducted the devotional exercises, and Miss Henry favored the Institute with a soprano solo.

The first speaker of the morning was Mr. Walter Ballou Jacobs, Professor of Education at Brown University. His subject was "Education versus Instruction." Mr. Jacobs held the closest attention of the audience during his address, in which he showed very forcibly that the work of the school is not merely to instruct, but to discipline the intellect, to regulate the emotions, and to establish principles of conduct.

After a brief intermission, President Bradbury read a telegram from the Hon. B. B. Odell, Governor of the State of New York, in which he expressed his regret at not being able to be present at the meeting of the American Institute of Instruction. The President also read a letter from Mrs. Alice Freeman Palmer, who was announced on the programme as the next speaker, in which she stated that illness prevented her from making the journey to Saratoga.

President Bradbury then presented a brief but very interesting talk on "Progress During the Nineteenth Century," in which he brought out the difference between the old and the new, both in the field of science and in the art of education.

At the close of the morning session the regular annual business meeting was held. For the Committee on Membership, Mr. G. A. Stuart of Connecticut presented the following list of new members, and they were unanimously elected.

Edward L. Nye, 70 Fifth Ave., New York City.

Frank Jennings, Johnstown, N. Y.

O. B. Kipp, Saratoga, N. Y.

F. A. Wheeler, Fairhaven, Vt.

M. D. Chittenden, Brandon, Vt.

Thomas R. Kneil, Saratoga, N. Y.

Chas. C. Ramsay, Fall River, Mass.

T. K. McAllister, Adams, Mass.

Walter B. Ferguson, Middletown, Conn.

E. L. Merritt, Southington, Conn.

C. E. Brockway, W. Springfield, Mass.

Edward R. Goodwin, Worcester, Mass.

The report of the Treasurer, showing a balance of \$2,974.03, was read by Mr. Alvin F. Pease. Mr. Lewis H. Meader reported for the Finance Committee, that the Treasurer's account had been audited and found to be correct. This report was accepted, and the report of the Treasurer was then accepted and ordered placed on file.

In the absence of the members of the Committee on Resolutions, their report was read by Secretary Whitney and the resolutions were unanimously adopted as follows:—

Before introducing the general resolutions your committee wish to coöperate with the National Educational Association by adopting the following special resolution:

We earnestly urge upon the Congress the wisdom and advisability of reorganizing the Bureau of Education upon broader lines; of erecting it into an independent department on a plane with the Department of Labor; of providing a proper compensation for the Commissioner of Education; and of so constituting the Department of Education that while its invaluable function of collating and diffusing information be in no wise impaired, it may be equipped to exercise effective oversight of the educational systems of Alaska and of the several islands now dependent upon us, as well as to make some provision for the education of the children of the tens of thousands of white people domiciled in the Indian Territory, but who are without any educational opportunities whatever. Such reorganization of the Bureau of Education and such extension of its functions we believe to be demanded by the highest interests of the people of the United States, and we respectfully but earnestly ask the Congress to make provision for such reorganization and extension at their next session. The action so strongly recommended will in no respect contravene the principle that it is one of the recognized functions of the National government to encourage and to aid, but not to control, the educational instrumentalities of the country.

Whereas, the 71st Annual Meeting of the American Institute of Instruction has been one of special interest because of the place of meeting and the attention of the local authorities to our pleasure and comfort, and of high value because of the notable utterances of the speakers, whose attainments and eminence give weight to their counsels,

Whereas, the programme has been accomplished under great difficulties, because the President, Hon. Mason S. Stone of Vermont, was called to the far East in midwinter, necessitating the choice of another President, Mr. William F. Bradbury of Cambridge, who, in an emergency, secured an array of distinguished talent, such as has rarely graced any educational programme.

Whereas, the notable utterances of the session have placed noble emphasis upon distinctive features of a philosophic foundation of American school effort; upon magnifying the highest power of the child in school life; upon affording opportunity and inspiration for girls to prepare for grand service for the world in graceful ways; upon the necessity of having all methods eventuate in the reading of the best books and in speaking and writing worthy English; upon higher scholarship and better training for secondary school teachers; upon keener discrimination in the character of reform efforts; upon closer attention to securing education that educates; upon progress during the nineteenth century; and upon instilling into all the people appreciation of and devotion to art. Therefore,

Resolved, as members of the American Institute of Instruction, assembled in its 71st annual session, we record our regret that the opportunity for distinguished service to the cause of education in the Philippines which came to Hon. Mason S. Stone, deprived us of his energetic administration and buoyant presence; our appreciation of the consent of Mr. William F. Bradbury to accept the Presidency, and through his leadership, extensive acquaintance and discernment of

the needs of the hour, prepare for and conduct a memorable meeting; our acknowledgment of the efficient, faithful and unrequited services of Secretary Frank W. Whitney and Treasurer Alvin F. Pease and their assistants; our gratitude to Dr. W. T. Harris, Dr. William Hayes Ward, President Mary E. Woolley, Principal E. Harlow Russell, Professor Paul H. Hanus, Principal Caskie Harrison, Professor Walter B. Jacobs, William F. Bradbury, Dr. A. P. Marble and Henry Turner Bailey for the earnestness of purpose, freshness of thought and elegance of expression, which have characterized their addresses; our congratulation to the musicians for maintaining the high repute of Saratoga as a musical centre; our compliments to the railroads and hotels for all courtesies; our wish that the sacrifices, attentions and thoughtfulness of the authorities of Saratoga, especially of Supt. Thomas R. Kneil and of President C. B. Thomas of the Business Men's Association, may be rewarded in some permanent contribution to the educational advancement of the community, and finally we record our purpose to take increased devotion to that cause for which these men and women have shown a large measure of devotion, and we here highly resolve that these words shall not be in vain.

ALBERT E. WINSHIP,
HORACE S. TARBEILL,
DAVID W. CAMP,
EDWARD CONANT.

} *Committee.*

The report of the Committee on Nominations was read by Mr. H. C. Hardon, and in accordance with the vote of the members the Secretary cast one ballot for the following officers, who were then declared duly elected for the ensuing year.

President.

William F. Bradbury, Cambridge, Mass.

Vice-Presidents.

MAINE.

W. J. Corthell, Gorham.
Elizabeth Hall, Lewiston.
W. E. Russell, Gorham.
Mary S. Snow, Bangor.
W. H. Winslow, Bath.

NEW HAMPSHIRE.

William H. Cummings, Meriden.
Channing Folsom, Dover.
Lemuel S. Hastings, Nashua.

VERMONT.

G. A. Andrews, Derby.
Edward Conant, Randolph.
W. E. Ranger, Johnson.
N. J. Whitehill, White River Junction.

MASSACHUSETTS.

George I. Aldrich, Brookline.
Sarah L. Arnold, Boston.
Thomas M. Balliet, Springfield.
Thomas H. Barnes, South Boston.
Herbert H. Bates, Cambridge.
Walter P. Beckwith, Salem.
A. G. Boyden, Bridgewater.
A. H. Campbell, South Hadley Falls.
Francis Cogswell, Cambridge.
E. J. Cox, Newtonville.
William N. Cragin, Bedford.
M. Grant Daniell, Boston.
J. G. Edgerly, Fitchburg.
Gertrude Edmund, Lowell.
S. I. Graves, Springfield.
Charles P. Hall, Shelburne Falls.
H. C. Hardon, South Boston.
William E. Hatch, New Bedford.
Joseph Jackson, Worcester.
Robert C. Metcalf, Boston.
Charles H. Morss, Medford.
William A. Mowry, Hyde Park.
A. Eugene Nolen, Fitchburg.
Lincoln Owen, Boston.
Gordon A. Southworth, Somerville.
Edwin P. Seaver, Boston.
John Tetlow, Boston.
Edwin S. Thayer, Fall River.
John G. Thompson, Fitchburg.
James W. Webster, Malden.
Edwin H. Whitehill, Bridgewater.

Henry Whittemore, Framingham.
Edward R. Goodwin, Worcester.

RHODE ISLAND.

Benjamin Baker, Newport.
Sarah Dyer Barnes, Providence.
George E. Church, Providence.
E. Harrison Howard, Providence.
David W. Hoyt, Providence.
Walter B. Jacobs, Providence.
Nathan G. Kingsley, Providence.
Horatio B. Knox, Providence.
Lewis H. Meader, Providence.
Joseph E. Mowry, Providence.
John M. Nye, Phenix.
W. T. Peck, Providence.
H. S. Tarbell, Providence.

CONNECTICUT.

David N. Camp, New Britain.
Charles W. Deane, Bridgeport.
Adelaide V. Finch, Waterbury.
Wilbur F. Gordy, Hartford.
Bertha M. McConkey, South Manchester.
G. A. Stuart, New Britain.
F. A. Verplanck, South Manchester.
W. B. Ferguson, Middletown.

Secretary.

Frank W. Whitney, Watertown, Mass.

Treasurer.

Alvin F. Pease, Malden, Mass.

Assistant Secretary.

Mrs. James R. McDonald, West Medford, Mass.

Assistant Treasurer.

Nathan L. Bishop, Norwich, Conn.

Counsellors.

James S. Barrell, Cambridgeport, Mass.

Orsamus B. Bruce, Lynn, Mass.

Fred Gowing, Boston, Mass.

Frank A. Hill, Cambridge, Mass.

Charles D. Hine, Hartford, Conn.

Ray Greene Huling, Cambridge, Mass.

George H. Martin, Lynn, Mass.

Charles W. Parmenter, Cambridge, Mass.

W. W. Stetson, Auburn, Me.

Thomas B. Stockwell, Providence, R. I.

George A. Walton, West Newton, Mass.

A. E. Winship, Boston, Mass.

Mason S. Stone, Manila, P. I.

EVENING SESSION.

The last session of the Institute was called to order by the President at 8 o'clock. After a violin duet by Messrs. Flammer and Epler, Dr. A. P. Marble, Associate Superintendent of Schools, New York City,

was introduced as the first speaker of the evening. His subject was "The School System of New York," and he gave many interesting facts concerning the work of this organization.

Mr. Henry Turner Bailey held the closest attention of the audience during his masterly and poetic address on "The Gates to the City of Refuge." His description of the "city" seemed wonderfully like that account of one who saw a "new heaven and a new earth."

The meeting adjourned at 9.30.

ETTA AUSTIN McDONALD,
Assistant Secretary.

In Memoriam.

JOSEPH ALVIN GRAVES, 1849-1899.

Joseph Alvin Graves was born in Springfield, Missouri, September 21, 1849, and died in Hartford, Connecticut, July 28, 1899.

After receiving his elementary training in the schools of Springfield, he went to the St. Louis High school. Here he was prepared for Yale College, from which he was graduated in 1872. He was for some time a tutor at Yale, but resigned to accept the principalship of the Skinner school, New Haven, Connecticut. In 1881 he was elected principal of the South school, Hartford, Connecticut, a position which he filled with rare tact and unusual success during the remainder of

his life. Principal Graves was an untiring worker, a thorough student, a remarkable organizer, an admirable executive, and an enthusiastic teacher. His unfailing kindness and warm personal interest in his pupils won for him their never-failing loyalty and friendship. His death was a serious loss to the educational interests of Hartford and Connecticut.

JOHN WOODBRIDGE DICKINSON, 1825-1901.

John Woodbridge Dickinson was born in Chester, Mass., October 12, 1825. He was the youngest but one of a family of ten children, eight of whom lived to adult age. When he was three years old the family moved to South Williamstown, where his boyhood was spent in farm work with brief intervals in the district school. He passed through a course of studies at Greylock Institute, South Williamstown, and at Williston Seminary, Easthampton. In 1848, he entered Williams College, from which he graduated with classical honors in 1852.

To discharge a debt incurred in pursuing his studies, he relinquished law, the profession of his choice, and in 1853 accepted a position as assistant in the Westfield Normal school. Here he continued twenty-five years, being its principal from 1856 till 1877, when he was appointed Secretary of the State Board of Education, which office he resigned December 31, 1893. Since this time he has been connected with the Emerson College of Oratory, serving in the Departments of Pedagogy and Rhetoric till within one week of his

death, which occurred Saturday, February 16, 1901, its occasion being pneumonia and heart failure.

In 1856, Mr. Dickinson married Miss Arexine G. Parsons of North Yarmouth, Me., by whom he had two children, a son and a daughter; the latter is the only surviving member of the family.

Mr. Dickinson had been a favorite student of psychology under Mark Hopkins. As instructor and principal of the Westfield school, he set himself the task of discovering the principles which underlie the art of teaching; in the known activities of the human mind he found these principles. The result was the abandonment of traditional methods, as lecturing, telling and text book conning, and the adoption of a method in which the student discovered the truth for himself and stated what he discovered in his own language. The method required that all objects and subjects be presented to the learner's mind as wholes and that the knowledge of their parts be acquired by analysis; hence, the process was termed analytic. Because the attention of the student must be upon that which he is to learn and not upon words concerning it, the process was termed objective. Mr. Dickinson claimed that this analytic objective method is the only process which deserves the name of teaching. In the treatment of abstract subjects, other than mathematics and logic, the black board was more extensively used than hitherto, relations which are invisible being thus taught by things that are visible. The method with its philosophy gave the Westfield school a national reputation, and caused it to be visited by teachers from near and from far. The instruction in other normal

schools was greatly modified, in some wholly transformed, by the method worked out here.

Entering upon the Secretaryship of the State Board, Mr. Dickinson's relations to the other normal schools, hitherto fraternal, now became, as it were, paternal. He was instrumental in securing for all increased appropriations, enlarged accommodations, and greatly aided them by his frequent visits, his timely suggestions, and by other less direct means.

These, with the teachers' institutes, school committee associations, and his annual reports, were effectively used for extending a knowledge of the true method of teaching. He largely increased in number the institutes and opened each with a compact and logical exposition of the principles of teaching and the method to be used in applying them. He required all subjects taught in the institutes to be so presented as to illustrate and enforce the principles and the method.

He directed his efforts to further improving public instruction, by providing for the smaller towns school superintendents. To effect this he formed the School Committee Associations where he enforced the necessity for proper courses of studies, better methods of teaching, with other means which committees in general are not competent to supply; he secured the enactment of a law which enabled small towns to obtain superintendents, largely at the State's expense; the agents of the board were urged to set forth the benefits to accrue from this form of supervision. The system, which is now nearly uniform throughout the state, ranks in importance with the establishment of normal schools. Among the other measures which engaged the energies

of the Secretary and in which he had eminent success, were the abolition of the old district system, the providing of free text books and supplies, the establishment of county truant schools, and the enlargement of the school fund.

Through his addresses and discussions before various associations of educators, county, state and national, Mr. Dickinson contributed largely to the general cause of education. He gave courses of instruction for successive years at the Vineyard Summer Institute and at the Chautauqua Assembly, New York. In response to a call in 1891 from the governor of the island of Jamaica, he conducted a protracted institute which was attended by 900 teachers, and which largely modified the school instruction of that country.

From 1888 to 1893 he did effective service as a member of the school board of the city of Newton, where he resided for the last twenty-four years of his life.

Since his connection with the college of oratory he has compiled and published two books which embody his theories and illustrate his method, one, entitled "The Principles and Methods of Teaching"; the other, a treatise on rhetoric.

With his long public service and his radical views regarding the aims and method of education, antagonisms were unavoidable. Instinctively shrinking from conflict, when impelled by necessity to meet it, he combined the astuteness of a detective with the valor of a martyr. Upon the retirement of Mr. Dickinson from the State Board, the board records "its sense of the value to the state of Dr. Dickinson's long period of service and unites in praising his public spirit, his faith-

fulness to his ideals, and his persistent energy in carrying out his convictions."

To those who knew Mr. Dickinson officially he was the dignified, quiet, unassuming, scholarly gentleman, tall and graceful in figure, refined and gentle in manner, sagacious in planning, logical in thinking and sparing in words. To a trusted friend, he was unstinted in his devotion, untiring in his willingness to instruct, and abounding in good humor, not unfrequently of the most fantastic character.

As a son and brother he was dutiful and generous; as a husband and parent he was companionable, loving and devoted.

Mr. Dickinson was no common man; in his public life of a half century he did an original work which is of great present value and which will prove a lasting benefit to future generations.*

WILLIAM L. P. BOARDMAN, 1827-1901.

Mr. William L. P. Boardman was born in Bridgewater, New Hampshire, on the 24th of March, 1827.

He was educated in the district schools of New Hampshire and South Reading, Massachusetts; in the High school at South Reading, the Westfield Normal school, and the Williston and Medfield academies.

He taught district schools for several winters, and then became principal of the Canton Grammar school, where he continued four years.

*Prepared by George A. Walton.

He was appointed usher in the Brimmer school on September 4th, 1854, and became submaster in the same on the 21st of April, 1859, where he continued till his election as master of the Lewis school on the 4th of January, 1869. This position he held till the Friday before his death, on March 18, 1901.

Mr. Boardman married Mary Goddard on October 18, 1865, and leaves a widow and one son. They reside in Milton.

Mr. Boardman was a Mason, but declined office in the fraternity. He was for one year President of the Christian Union. Middlebury College gave him the degree of A.B. in 1864.

Mr. Boardman was a man of sterling character, a most methodical, hard-working, conscientious teacher and master; a man of large benevolence, with no display in its manifestations. He was of delightful presence in social affairs, having a large vein of dry and enjoyable humor. He is greatly mourned by his wife and son, and a large corps of interested and affectionate teachers.

LEVERETT M. CHASE, 1832-1901.

Mr. Leverett M. Chase was born in Haverhill, July 13, 1832. He was one of a family of eight children, all of whom became teachers. His college preparation was at Atkinson, N. H., and he graduated at Dartmouth. At the age of twenty-three he became master of the Adams school, Dorchester. Four years he was prin-

cipal of the Pierce school, Newton, and in 1866 he was made master of the Washington school, Roxbury. This was the predecessor of the Dudley school, the master-ship of which last he held till January 1, 1901, though he engaged in no school work subsequent to June, 1900. Mr. Chase was an excellent disciplinarian, and had large power to hold children up to their work. He died in April, 1901.

MRS. RHODA A. ESTEN, 1834-1901.

Mrs. Esten, who for nine years past had been assistant to the Superintendent of Schools in the city of Providence, R. I., died in that city May 17, 1901, aged sixty-seven years.

Mrs. Esten was born in Burrillville, R. I., and was the daughter of Mr. Jeremiah Harris. She married Mr. Amasa Esten, Jr., also of Burrillville, who died in 1870. After her husband's death she took a course of study in the Rhode Island Normal school, and taught school in Scituate and Smithfield. In 1878 she became first assistant in the Doyle Avenue Grammar school, a position which she filled with great success for fifteen years. In 1892 she entered upon her duties as assistant to the school superintendent, an office which she held till the day of her death.

WILLIAM A. MOWRY.	} Committee	
HENRY C. HARDON,		on
JAMES W. WEBSTER.		<i>Necrology.</i>

HONORARY MEMBERS
OF THE
AMERICAN INSTITUTE OF INSTRUCTION.

Camp, David N., New Britain, Conn.

Smith, Elbridge, Dorchester, Mass.

Stone, Admiral P., Springfield, Mass.

ACTIVE MEMBERS
OF THE
AMERICAN INSTITUTE OF INSTRUCTION.

Abbott, Blanche N., Laconia, N. H.
Adams, Charlotte, Brighton, Mass.
Aldrich, George I., Brookline, Mass.
Andrews, G. A., Derby, Vt.
Andrews, Walter E., Newburyport, Mass.
Arnold, Sarah L., Boston, Mass.
Badger, Abner A., Walpole, Mass.
Baker, A. G., 499 Main St., Springfield, Mass.
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ABSTRACTS OF ADDRESSES.

ADDRESS OF WELCOME.

BY HOWARD J. ROGERS, SECOND DEPUTY OF PUBLIC INSTRUCTION, STATE OF NEW YORK.

Mr. President, Members of the American Institute:—

I suppose the fact that our ancestors brought to this country such a healthy hatred of star chamber methods must be one of the principal reasons why Americans delight to thrash out in conventions assembled every question of political and social polity. Certainly no other nation than our own maintains such elaborate and time-honored organizations to whose frequent meetings everyone may come, listen and grow wise. One was closed yesterday with eclat at Albany. This one is about to start in a similar manner; and we have got to hurry a little in order to catch a train for another one which begins Monday in Detroit. We haven't even time to be put off at Buffalo to attend the State Association which is now in session in that city. No public policy or private enterprise, in the domain of science, letters or arts, has ever succeeded or failed, in our glorious country, without placing someone on record as a prophet.

Far be it from me to impugn even in the slightest degree this constitutional privilege of the American people. Too much benefit comes from it. For while

we probably waste an inordinate amount of rhetoric, any proposition or theory which escapes the merciless logic of the convention platform has merit in it, and its demand is its recognition by necessity.

In looking over the reports of the American Institute of Instruction a few days ago I was struck with the similarity between the topics discussed from 1840 to 1860 and those which now demand your attention. Some of them may interest you as well: "The Qualifications of the Teacher," "The Coöperation of Parents and Teachers," "Methods of Teaching to Read," "Study of Natural History in the School," "Education of Women," "Religious Element in Education." These were all in the '40's. In the next decade we find among the discussions "Physical Training," "Supervision of Schools," "Drawing as a Branch of Education," "Relative Importance of Classical and Scientific Studies." One might well imagine that they were attending a present meeting of the Institute from the pertinence and current interest of the topics. But in one report I picked up at random (1841) the personnel of the speakers caught my attention, and curiosity gave place to a sort of reverence. Horace Mann, Rev. Theodore Parker, Asa Gray—all from the platform of a single session! And the secretary remarks with easy familiarity that, after the prayer was offered, Mr. R. W. Emerson of Concord made an introductory address. R. W. Emerson! That curtailing of his baptismal names impressed upon me for the first time in my life that Ralph Waldo Emerson had ever been one of the boys.

With a membership of which these names are evi-

dence, the American Institute of Instruction has reason to be proud of its history of nearly three-quarters of a century. Few questions of social or political import that have not been discussed at your meetings to the gain of the people. Nor is your mission yet fulfilled. There are questions to be solved today which demand as clear heads and as strong hearts as were ever needed for the storm and stress days of our republic. The strain on the experiments for popular government have ever been as great during the first one hundred years as during the second and third one hundred years. It is natural and logical that this should be so—for the attacks at first come from without and are resisted by a united people; those later come from within, and mark internal dissension and civil strife.

We have had thus far 112 years of national life. Athens when it fell before the usurpation of a tyrant had been a republic 150 years. Rome when she surrendered her liberties to the keeping of a Cæsar had been a republic 450 years. I do not wish to pose as a crier of calamities, but there is no use of shutting your eyes to an apparent condition of things. We are not yet very far on the road to the millenium, nor are we likely to be so while human nature is of such unregenerate material as at present. We have only to note the conduct of the allied troops in China at the present moment to see how thin a scratch will pierce the veneer of our modern civilization and reveal the barbarian within.

Beautiful as are the results of peace, beneficent as may be the results of arbitration, this world can't yet go out of the business of fighting. But whether the

attacks come from within or without, and whether the weapons to be used are bullets or ballots, it is the imperative duty of the state to train our youth from childhood to maturity so that they may be able to meet intelligently the duties demanded of them.

For these various problems which affect the stability and prosperity of our country, the deliberations, opinions, and conclusions of such organizations as you represent are of the utmost value and guidance. For this reason, and because you come with a purpose, and because you are one of the oldest and most honored of our institutes, we are glad to welcome you to the state of New York and in behalf of the educational interests of the state, and of the Department of Public Instruction which I represent, I do extend to you most cordially such welcome.

“THE EDUCATIVE ELEMENT THAT IS TO BE
FOUND IN THE ISOLATION OF THE
SCHOOL FROM THE HOME LIFE AND
FROM THE LIFE OF THE COMMUNITY
IN WHICH THE CHILD LIVES.”

BY DR. WILLIAM T. HARRIS, U. S. COMMISSIONER OF EDUCATION.

I have been interested the past year in a new attempt to found educational reform on a philosophical basis. There have been other attempts of this kind, but not any that deserve so much attention.

I have ventured to think that others may be interested in a discussion of educational reform in the light of this new principle and further in an examination of the principle itself, and I hasten to say that the philosophy of reform in question begins by observing a fact, namely, the isolation of the school life from the home life of the child. By the age of six years the child has accumulated a stock of interest in regard to his family and its various possessions; also in regard to the neighborhood and what it offers to supplement the home collection.

At the age of six years the child enters school and commences to study letters and numbers as his chief business. The school seems bent on changing him from an ear-minded person to an eye-minded person—from one to whom language consists only of spoken words, to one for whom language consists of printed or written words, or words represented in some cases by characters such as the Arabic notation furnishes. All his home and neighborhood interests are set aside in the school room, or at least subordinated to new disciplines of a comparatively abstract character. For reading and writing deal with arbitrary characters conventionally used to represent, not words but sounds. The child knows words by ear, but he has no theory of elementary sounds; they are not observed by him because he does not get so far as to analyze his words. Letters, printed or written, and also the sounds that they represent are alike strange subjects to the child. But eye-mindedness will mean to the child the possibility of holding the word with such a firm grip that he can think more precisely than he can with words known

orally but not visually. It will mean that he can get beyond his merely colloquial vocabulary of a few hundred words of a loose and uncertain meaning and master new vocabularies invented by poets to express all the shades of feeling and character human nature is capable of, invented by specialists in science to collect and combine all the facts that man knows about nature and man.

Civilization depends on the written and printed word. It has long appeared to be a necessity of society that the child shall go to school, just for the sake of becoming eye-minded. But the work of the school is very different from the occupation of the child in the family in his first six years. It is isolated from the home life and only refers to it incidentally for illustrations and examples for application and rudimentary experiences that help to understand the lesson of the day.

Whenever a topic comes up in school that relates in any way to the child's experience, the good teacher always appeals to this body of original observation as a sort of apperception fund of information—a fund of direct information which helps explain the subject presented in the school lesson.

So, too, the kindergarten has been invented and a series of games and occupations offered to younger children as a method to connect more closely the school and the home. But the child does not find the home-life continued in the kindergarten, nor the home-life of caprice and wild play. He has come into a social whole, and he must conform to the regulations necessary for the existence of a social whole. He must play the game chosen by the teacher and work

at the occupation set for his class. Everything is prescribed for him. His occupations are not such as he has seen at home. They deal with elements that enter certain processes of manufacture, but they are almost as abstract as the letters used to spell words.

This fact has been well observed and it is a matter of common remark that the school is isolated from the life of the home, that is to say, while it has the child under its charge, say five hours of the day and five days of the week and ten months of the year (which, parenthetically, in the aggregate comes to one-ninth of all the hours of the year).

On the basis of this fact the necessity of reform is predicated. The school should continue the home-life, be made up of experiences and occupations that have been obtained or been observed at the home.

Here is the place for a great programme of reform, reaching, it is true, all manner of schools, but especially the primary and sub-primary school.

This doctrine has been set forward lately in a book written by the able and accomplished professor of philosophy and pedagogy in Chicago University, John Dewey, a man eminent not only for philosophy but for good sense. It has been expanded in some of its phases by his pupils and disciples, one of the ablest treatises on the isolation of the school being the dissertation written by Mrs. Ella F. Young, former Assistant Superintendent of Chicago schools, for the Doctor's degree at Chicago University.

I mention this for the interesting fact that it is one of the first fruits of the comparatively recent introduc-

tion of the Chair of Pedagogy into the American University.

When we begin to recall to mind what attention pedagogical reformers have given to the isolation of the school from the life of the home, we remember that there has been a continued series of attempts to make the transition from home to school less abrupt. But there has been no radical remedy proposed like the one proposed by Professor Dewey.

Let us go over in our minds the grounds which have prevailed in the past to make obedience to what is prescribed the first lesson of the school as a preparation for citizenship.

For the new criticism on the school attacks bitterly the requirement of obedience as a fundamental rule of order.

There was the same reaction against obedience to authority in the last century in the time of the French Revolution—but that was so extensive as to involve all the peoples of Western and Central Europe.

The French Revolution had been for fifteen years a spectacle to all Europe of a people trying to clear up its mind with regard to the relation between the individual and the state. In the Reign of Terror all Europe made the discovery that with mere individualism each person of necessity comes to suspect every other person. In such a condition society becomes a mob and the individual finds no safety from suspicion and violence. The reaction in France from the time of the Reign of Terror led farther and farther away from mere individualism, and not only from this, but from any mere life of nature. There came to be an insight

into the necessity of the government, the institution of the state, as the guarantee of the life and liberty of the citizen. This insight came with more force to the thinkers living in other countries, and especially in Germany, than it did even to the people in France. In Germany it began to be seen that not only the state, but other institutions, such as the church and the community of productive industry, and the family, are institutions which are needed to make possible the life and liberty of the citizen.

The ideal nature of man gets realized in his institutions. The family is an organization which protects the individual in his immature years of infancy, in his old age of decrepitude, and in other words, equalizes the difference of sex, age, and condition of health, etc. Civil society is organized so that by division of labor each worker becomes skilful and can accomplish a maximum of production, and yet each person depends upon others in his community, and in fact upon all the race, for the variety of articles which he needs to supply his wants. By commerce this dependence is converted into independence. Each citizen is made independent of want by belonging to a social whole. The state on the other hand protects the weak against the strong and secures justice, not by the individual, which would be private revenge, but by the state. The state is the reality of the rational self, which is only partially realized in each individual. Again the church devotes itself to the preservation of the wisdom of the past. It teaches a view of the world as one in a rational purpose; it offers a summary of this wisdom to all the people whether mature or immature; it applies this

wisdom more or less perfectly or imperfectly to the practical issues of the day in the life of each individual.

The relation of the individual to this larger self-incarnated in institutions is that of obedience to authority. The institution, which is a social whole in one of its forms, prescribes to the individual and he obeys. In all lower and lowest conditions of civilization the punishment of death is most frequently awarded to the individual who deliberately disobeys this authority, vested by institutions in responsible officers, or chiefs, in the family, in civil society, in the state, in the church.

With the phenomena of the French Revolution before them, European thinkers saw how this element of authority comes by and by to be questioned by an educated or enlightened people. The authority seems to be alien to the rational will of the individual. Hence one school of thinkers came to call this rational world, embodied in institutions, the world of self-estrangement (*selbst-entfremdung*). The individual who becomes intensely conscious of his personality, in the beginnings of a scientific education, comes to attack all authority as a foreign or alien affair. He does not see that it embodies the realization of his greater self. He does not see that to obey institutions is to obey his rational self; to him it is a matter of blind obedience to what is irrational.

Mind, as it appears in infancy and childhood, is the potentiality of man, but not the reality of man. In order to become man in his maturity the immature child must estrange itself—become foreign to what it finds itself to be as child or infant, and it must study the grounds of the commands of authority until it gets an

insight into their rationality. Then it returns out of its estrangement and becomes at home in the forms of reason that have been realized in the long course of the history of the human race. The child or infant has no longer the intense delight in his immediate environment, but he delights in finding again and again a new province of rationality at first strange or foreign to him, and mastering it so that he becomes at home in it and becomes able to add its strength to his strength.

Man thus goes from a state of weakness and feebleness, and of consequent subordination to his environment over to the condition of mastering his environment, conquering nature and making it his instrument of self-estrangement. He eats his daily bread and meat and assimilates or digests it as a foreign material, making it over into a tissue of his own body. Thus, too, he takes the wisdom of the race, both its forms of doing and its forms of thinking, its scientific and spiritual insights, and, so to speak, digests or assimilates them by seeing their rationality and learning how to do or act in right forms and understand those forms. All the while the little individual is growing in might by this process of assimilation. He is reinforcing his little will power by the will power of the race; he is reinforcing his feeble intellect by the aggregate intellect of man as a social whole.

Quite frequently the philosophy of education has followed this way of looking on the institutional world as a world of self-estrangement, and the individual infant or savage is regarded as the point of departure, and as an already complete world of reason, and institutions are regarded as something less real and sub-

stantial than the various parts of education, namely, that of the family in the etiquette that makes possible the life of the individual in the family or home; the conformity to the law of the state, which makes the individual into a citizen; and the spiritual purification and holiness that comes from obedience to the church, all these kinds of obedience are looked upon as something alien, as something isolated from the substantial and real life of the individual. According to this, there is an isolation in the school, in the education of the state, and the church and the family, and in the training for one's vocation,—these are all species of isolation. But it is better to turn this view around and look upon the individual himself when an infant or savage as isolated from his true rational being.

One would better say, therefore, that all education, whether in the school or the family, or the state or the church, or in any other institutions,—that all education is an attempt to overcome the isolation of the undeveloped individual, the immature specimen of the human race; the infant or the savage, who is only the possibility of complete manhood, for the child or the savage is isolated from the rational outgrowth of his true being. His thought is feeble because he cannot reinforce it by the thought of the race. His action is feeble because it is not reinforced by the action of all humankind. Education strives to emancipate the individual child from his isolation.

Self-estrangement as a principle helps one to understand many things in education that are otherwise enigmatic, how that the culture of all races proceeds by a mastery of a classic literature; the study of Confucius

and Mencius in Chinese education; the study of the code of Manu, the Vedas, the Hitopadesa, among the East Indians; the study of the Koran among the Mohammedans; and the study of the Bible and of Greek and Latin classics among modern Christian nations. It is a sort of vicarious living over again of the far-off world—far-off from the present world of the home-life and the life of the business world.

The child cradled in his immediate present takes it for all in all and for an independent complete whole, but his education teaches him that it is not independent, but that it is in causal relation with all its past, and in a causal reaction with all that exists, however distant from it in space. Finding himself mistaken as to the completeness of the present in this isolation, the youth begins to take his steps with increasing wonder and delight at finding new worlds that were before invisible to him, but which when once seen help to explain to him what is here and now. Every intellectual nation in the world, beginning with the Persian, the Egyptian, the Greek and the Roman, have set their youth to study not only their own classics, but also such elements of abstract science as they had come to possess—such as fragments of mathematics and astronomy,—and have undertaken foreign travel as an element of education. The school has sometimes symbolized its isolation or its difference from the every-day life of the immediate present by the adoption of certain formal usages, the wearing of some special garb to distinguish its order from the rest of the community; the adoption of some mode of life different from that of the family of the average citizen.

The student perhaps has been aided in, rather than hindered from, mastering the strange and far-off phases of the life that his people have lived through, by these matters of immediate garb, and by the community life in the school or college. He takes pride in thus celebrating his conscious arrival at a step removed from the commonplace life which he held as immature youth to the school in which he is to be enlarged in his life by the addition of the will and intellect of the race. He takes some pleasure in making this distinction visible by a cap and gown, and by a life in a system of barracks rather than in the family life adopted by his civilization.

All culture begins with this first estrangement of the immature individual out of his immediate surroundings, material and spiritual, and commencing to make himself at home in what is at first strange and different, but which he will soon render familiar by study.

He will begin to see step by step his own rationality, the purpose of the life of his race; he will make over for himself a second nature in these other stages of rational life, isolated by time and space from him.

He will increase proportionally in his ability to think and to do. He will not be surprised when he sees the first difference from his family or neighborhood. He will not be astonished at the habits of doing and thinking which he sees among foreigners, but will explain it all by the light which he gets from the study of different manners and customs and modes of doing things; he will be able to criticise his own manners and customs and methods of doing, and will see how to reform them in such a manner as to bring about an insight into their rationale.

In connection with this process of self-estrangement a new series of phenomena arises which take on the character of reaction against the ordinances of the institutions of culture. It is marked in the entire history of the race that the culture world, the world that overcomes the self-estrangement of the mere individual, as organized in the school and the church, and also in the state and in the family, always assumes the attitude of authority and demands implicit obedience on the part of the child or the individual citizen. This obedience is insisted upon to such an extent as to threaten to produce the effacement of the individual. In the ancient education the individual had to be effaced before he became a participator in the intellect and will of the social whole. He was effaced before he was reinforced. Reforms in modern pedagogy save the child from a too wasteful repression of individuality.

Isolation of the school thus seems to mean something deeper than the mere lack of continuity with the home-life, or even with the life of civil society in which the home-life moves. It means the emancipation of the youth from the immediate sway of what is near and the bringing of his mind into an appreciation of what is far off in time and space, but which nevertheless has been powerful in making the present world what it is.

It is a process of correcting the judgment of the individual as to what his true self is, and as to what is of permanent value in human endeavor.

"Discipline not the aim of learning."

"HOW I SHOULD WANT A CHILD EDUCATED."

BY DR. WILLIAM HAYES WARD, EDITOR OF THE NEW YORK INDEPENDENT.

He held that a child should acquire knowledge for its own sake and not merely for discipline. He said: "The most suggestive answer I know of to this question is to be found in John Milton's letter to Master Hartlif. What I most admire in this 'Tractate on Education' is its assurance that high aims presented and hard work imposed will beget an enthusiasm for learning. It shows us 'the right path of a virtuous and higher education, laboring indeed at the first ascent, but else so smooth, so green, so full of goodly prospect and melodious sounds on every side, that the harp of Orpheus was not more charming; and I also value it because it has nothing to say about studying for discipline's sake—plenty of study so that we may acquire knowledge useful for the farmer, the engineer, the soldier, the statesman, but more definitely to cultivate or strengthen this or that particular faculty of the mind.' That the study of the classical languages is a discipline does not occur to him; he wants his pupils to pick it up in the shortest and easiest way possible, as they would French or Italian, so that they may learn what is written therein. 'For,' says he, 'though a linguist

should pride himself to have all the tongues that Babel cleft the world into, yet if he has not studied the solid things in them, as well as the words and lexicons, he were nothing so much to be esteemed a learned man as any yeoman or tradesman competently wise in his mother's dialect only.'

"Discipline for its own sake it does not occur to him to speak of; he knows that will come of itself with such delightful labor as he describes. What he is thinking of is not discipline for one's self, but ability to do good service for the country and for God.

"In speaking about how I could educate a child, a multitude of things must be taken for granted, the commonplaces that you will find learnedly analyzed and tabulated in Compayré and other writers on pedagogics. Of course I would have effort made to interest the child, and not to exhaust his attention, nor to fret him with memorizing what he cannot understand, but would begin the setting of tasks early; something more than play tasks. While I should probably not want to send a child at all to a regular kindergarten, I should desire that there should be some portion given of the kindergarten instruction. But reading should come early. An ordinarily bright child of four ought to have gotten the rudiments, and at five years old be able to read with much facility. I appreciate the difficulty. It comes from the criminal spelling of the English language. People defend it for supposed historical reasons, as if any archæological reasons or any considerations of taste ought to have the least weight beside the interest we have in our children's education. Some two years in almost every

child's life, more in the case of stupid children, is wasted in learning the nonsense of our so-called orthography. A Sioux Indian child can learn in a few months to read his scientifically spelled Dakota primer better than our bright children can in two years. It is because we make reading so hard that we think a child should not learn his letters till he is six or seven years old. We put a bar before our children, and then wonder that German children are so much further advanced.

"But children can learn to read even English. Let them start early. Their powers are equal to it. Don't be afraid of their health. Learning to read is no more fatal—or need not be—than learning to talk. The amazing feats of memory in learning to talk far surpass those of learning to read. Of course, health must be considered, but it is no more unhealthy to learn one's letters than it is to cut colored paper into patterns. Besides, learning to read is work, and we want work of little things as well as play. A child of six who has not learned to work has missed a privilege never after so well recovered. I would feel that it was a badly taught child that could not read with ease and pleasure at six years old.

"After learning to read I would have a child take up a few main studies, successively and not simultaneously. I am not now speaking particularly of the modern languages, although if one expects his child to be a scholar, he will take pains that he learns either French or German, or both, almost from infancy, in the same way that he learns his motherly tongue. Nor do I now speak of the classical languages, although every scholar

must know Latin, and ought to know Greek, not for the discipline obtained, but because all the world's civilization has descended through Latin from Greek. The reason is historical, not disciplinary. If Greece was the country that invented civilization and culture, that first discovered philosophy, arts, literature and learning, if we are all children of Greece, then we shall never fail to reverence an intellectual ancestry. But I am talking now of the common English studies that every child should learn.

"There are the old stand-bys, arithmetic, geography and grammar. And here I believe that the principles of education that we follow in our highest education is good for the lowest—one study at a time, except as hasty reviews prevent any old study from being forgotten. I believe that vastly more progress can be made in this way than by our present way of carrying three or four or five studies along at the same time, under the notion that we must give variety to the child's mental activities. Any one study gives variety enough. It taxes both the memory and the reasoning powers, just as bread nourishes bones and muscles. Those of us who have been required to give one or two hours a week to a study know how the time has been wasted. There has not been attention enough paid to it for the pupil to learn to love it. We do not love what we do not work over continuously. Stick to any study and you will learn to love it. If a month or two of geography can follow three months of arithmetic, and grammar can then follow in its turn, I venture to say that much more will be learned than in the chopped-feed method generally pursued even in our colleges.

"And I would not be afraid of taxing the memory, if only the things committed were worth the learning. No tax on the memory is equal to learning to talk. Don't be in too much of a hurry or worry about cultivating the reasoning faculty and the judgment. That will come in its turn. It must follow the acquisition of the material for judgment and reason. Grammar is nothing else but reason, and so is arithmetic, while geography and history are all memory. If the subjects of study are well chosen, the training of the intellectual faculties will take care of itself. The one most likely to be neglected, after learning to talk, is memory. Every boy should have access to a shop and a garden, and learn the use of tools, but I will not dwell on that point, any more than on the domestic education of girls. Here again work, not play, is the lesson to be learned.

"What shall we do with the sciences for our children?" Let the first lesson be of verities, concrete things—not of processes or theories. Children should first be taught to know living things. The nice examination and description of an apple-leaf is well enough, but it is not of the first importance. The first thing is to get affectionately acquainted with the animals and plants, wild and in cultivation, and leave histology and morphology for a later period when they can play with a microscope. They should know every bird and every bird's song as well as they know the names of their playmates. They should know plants so as to tell them by their names, and their scientific names are no harder to learn than their English ones. I would have children analyze flowers,

gather herbariums, collect butterflies and know their names. This old-fashioned natural history is much more important than what we call biology, which is a study for specialists. You can get up enthusiasm on this. The children will rival each other in their collections of birds, eggs or moths, as well as of postage stamps and buttons, and they will get health without knowing it just as they get discipline without knowing it.

"A large field of studies I have not spoken of, because I regard them not so much studies as fields for reading. This is true of history, of much natural history, and especially of literature. I would never teach literature except to advanced pupils. Let a child begin literature with stories, and especially with stories in poetry. Children dote on poetry. Very early, children should be allowed, encouraged and required to commit short dramatic poems to memory, poems that have a story to them. There are a plenty of such in Scott, Campbell, Moore and Mrs. Hemans, such as "Lochinvar," "Lord Ullin's Daughter," "Casabianca" and also comic poems, of which Hood and Holmes supply admirable examples, which if read to a child will delight him, and which he will commit to memory quite willingly. Then let the longer story poem be put in his hands. Scott's "Marmion" and "Lady of the Lake," "Moore's "Lalla Rookh," Southey and even Byron; and before long the child will be entranced with Shakespeare's "Julius Cæsar" and "Midsummer Night's Dream." Above all, even more than these, be sure that he reads the "Iliad," the "Odyssey" and the "Aeneid" in a good metrical translation, and let him

reread them—and he will be glad to—till he gets saturated with the strange mythology ; and then he will be ready to enjoy Morris's "Earthly Paradise" and Milton's "Paradise Lost," and perhaps even Spenser's "Faery Queen." This is the way to learn literature, not by reading and reciting about it from a textbook, but by reading it. So I say, don't teach a child any literature until he goes to college, where he is scientifically pursuing its historic development.

"And it is much so with history. Some history, I am sorry to say, probably has to be learned from a textbook ; but the bulk of it should be learned by reading, just as most geography will have to be learned by reading books of travel. Interesting books of travel or works on the history of important periods should be put in the child's way, to be read with care ; and if he is authoritatively prevented from wasting his time in reading worthless stories, he will use his time in reading valuable literature and will cultivate a scholarly taste for himself. Such writers as Washington Irving, Macaulay, Higginson and Justin McCarthy indicate what I mean.

"I fear that what I have said will seem of very little profit, and ill-adapted for use in the public school. Indeed, I feel a real hesitation in presenting these, perhaps, very crude ideas before those who have made a far more thorough and scientific and practical study of education than my experience as a teacher would allow. But it occurs to me that it is pedagogy as an art, more than pedagogics as a science, that really concerns the teacher, and that psychology may lead us far astray, and that many a teacher of old, who never

heard of pedagogics, was skilled in pedagogy. I have had but two or three things to suggest. Don't hold the child back; he is smarter than you think. Don't be afraid of making a prodigy out of him. There is no danger. Let him learn to read as early as possible. Then get him into the habit of reading. Then let him browse, much according to his own taste, so long as his time is not wasted. Reading for the sake of learning is a good kind of study.

"Don't multiply the number of studies. One at a time is best, just as when you study law or medicine. Let the child concentrate his study, and let him get his intellectual diversion in his reading.

"Let your aim for the child be acquisition rather than discipline. The hard work of acquisition will bring discipline, whatever the study may be; and when you have gone the round of the studies you will have got the discipline without trying for it. They say that happiness can hardly be had by trying for it; it comes as an incidental corollary to other effort, and then is, some say, the choicest of all things. So discipline does not come by making it an end, but by forgetting it while working for learning; and when gained thus furtively, I might say, it is the best of a man's acquisitions. But let the scholar's aim be to acquire, and the teacher's to tell him what to acquire, and help him when he needs it, and urge him when he flags. If a teacher must bother himself about the analysis of the child's faculties, by far the most important for him to cultivate is memory—memory for words, for literature, for history, for facts of science and common life. The teacher's main business is to create the 'full man.' And

I would say, let memory, as far as possible, be unhelped by association. Let the child learn by arbitrary, dead memory, just as he learned words at first. I have forgotten the botanical names of scores of plants which I learned by the association of the meaning of the name; but I can't forget the name of the common may-weed, *Maruta cotula*, because it had to be learned by dead memory, since neither *Maruta* nor *cotula* conveyed any meaning to me. So let the child learn, learn all the time, by real study, from earliest years, and by much reading. So will he get discipline; and, what is better, he will get enthusiasm. I care not so much for a disciplined mind as I do for an eager mind, the mind that is making excursions everywhere, seeking fresh acquirement, testing every new claim of fact, possessed, indeed, of initiative. I fear that we train our pupils too much nowadays, when we ought to be teaching them."

"THE WORTH OF WOMEN'S EDUCATION."

BY MISS MARY E. WOOLLEY, PRESIDENT OF MT. HOLYOKE
COLLEGE.

The consideration of "values" is an important one in the educational as well as in the industrial world. The old question whether a woman is equal to the demands of a college training was answered long ago and the fear that such a training would unfit her for home and social functions no longer exists. There are few in our own land, at least, who share the opinion of the

Irish swain whom Salemina in her progress with Penelope through the Emerald Isle, met at a rustic gathering and to whom she confided her fear that she was growing a bit old to dance. Looking at her gray hair carefully for a moment, he said chivalrously, "I'd not say that that was old age, ma-am; I'd say it was eddication!" New questions have taken the place of the old and today in the education of men as well as of women we may well consider not only the best ways in which to educate, but the deeper spiritual values which often escape the casual observer. In estimating these values, it must be remembered that so-called education does not always educate. In this connection, I am reminded of the story of Pat, who was sternly rebuked by the conductor of the street car for smoking in the car. "I'm not smokin'" said Pat. "But you have your pipe in your mouth," retaliated the conductor. "Faith and shure," rejoined Pat, "and I hev me shoes on me feet but it's not walkin' I am." Academic equipments are not sufficient; there must be motive power if there is to be any achievement in life. The importance of the teacher as an educative force can hardly be overestimated and yet is often minimized in our zeal for methods and equipments and the various paraphernalia of academic life. Education is truly a thing of the spirit and must be "spiritually discerned." Even books, wisest servants of the wise, cannot take the place of the living, personal touch, and no teacher who contents himself with serving simply as a reference book is worthy of the high name and calling. The average teacher of today is far better equipped than was his predecessor of a generation ago, but with the advantage of the higher degree of specialization and more ex-

tended academic course, comes the danger that too great reliance will be placed upon these aids of education to the exclusion of the teaching power itself. In all grades of work, from the kindergarten to the university, there is need of men and women who can inspire in their students a passion for knowledge and a zeal to use it in service for the world. President G. Stanley Hall in an address at Albany a few days ago very truly said that "specialization is now necessary," that "the final decisive word is spoken by one who in his special field is a master" and that "such men are the most precious possessions of mankind." Truly the man or woman who may lay claim to the authority of the scholar and the power of the teacher is one of the most precious possessions of the educational world. I am glad that in the speeches at the University Convocation in Albany stress was laid upon the importance of granting at least "moderately liberal salaries," not only to keep competent teachers in the profession, but also to give them the freedom from pecuniary anxieties and the leisure for study, travel and recreation, so vital to the development of teaching power.

My subject is a consideration of some of the values of college education for women, not a discussion of the sort of education which brings the best results, whether emphasis should be placed upon the practical or upon the ideal, upon that which helps directly toward the student's work in life or upon that which broadens her outlook and thus equips her indirectly by making her more of a woman in every sense. I should, however, like to turn aside from my main thought to lay stress upon one branch to which every school boy and school girl, every man and woman, whatever the

circumstances, the talents or the outlook in life, should give themselves with unremitting zeal, and that is, the study and practice of the English language. We are rich in our mother tongue, in its flexibility, its vigor, its possibilities, yet as a people we are inexcusably lax in our study and use of our own language. We degrade it by the introduction of cheap phrases and expressions, mutilate it by careless enunciation, disfigure it by incorrect constructions, and dwarf and shrivel it by our limited vocabularies. Speech should be a fine art, musical, suggestive, inspiring, the gold coin of communication; too often we make it the cheap nickle of barter. Noble thought should find noble expression, but every teacher will bear witness to the statement that one of the hardest tasks is to teach the student to express himself. Surely, if education meant only the accurate, beautiful use of English, it would be well worth while.

I shall not linger this morning over the practical value of education, for we hardly need to be reminded that it is the man or woman who "knows how" who is in demand. Knowledge is power and skill, expertness, the ability to do, the trained mind and hand, are indispensable to success. If women are to enter into the battle of life they must have as complete an equipment as their brothers; they, too, must be workmen "that needeth not to be ashamed," trained to perform with skill and accuracy the tasks which are theirs.

But the value of college and of our higher schools is something more than the utilitarian and it is of this higher function that I wish especially to speak. The college gives a new "outlook." It also helps to a new

"in-look," if I may be allowed to coin a word which expresses just what I wish to say. The college should mean a new and broader view; contact with other men and women of wider experience and loftier conceptions is in itself an education; contact with books, with the great thought of great men of all generations, gives to life a new meaning and a keener stimulus; contact with great questions helps to free the individual from the petty, the narrow and the trivial. Shall I be misunderstood if I say that, judging from this point of view, college is even more needed by the woman than by the man? Her more limited sphere and restricted outlook have tended to intensify the personal element to the exclusion of the broader interests and sympathies which her brother's contact with the outside world has given at least in a measure to him. In connection with this frank statement it is consoling to some of us to remember Mrs. Poyser's discriminating remark, "I'm not denyin' that wommen is foolish; God Almighty made 'em to match the men." The college training helps to a truer perspective, a larger sympathy, a more impersonal treatment of great questions. A life cannot be petty or trivial or commonplace after the eyes are once open to this new view; it matters little whether it is spent in the quiet of home or in the centres of activity.

The college helps not only to a *broader* outlook, but also to a more *definite* one. Life has been less strenuous for the woman than for the man and as a result often less definite in its aim. I do not mean that it is necessary or best for every college woman to look for a "career"; the trained mind is as truly needed in the home and in society as in the school-room or the office.

Many lives are as vague in their conception of their place in the world, as were the fellow travellers of whom Penelope tells us. Journeying in a remote part of Ireland on a dark stormy night, totally ignorant of their whereabouts, the eight occupants of the railway carriage roused themselves when the train finally stopped and the guard, throwing open the door hastily, shouted, "Is there anny one there for here?" A life to be useful must be definite, must know whether there is anny one there for here" and what the "here" means in the journey of life. The tendency of the college is not toward drifting; it may be that the temptation is on the side of too strenuous a life, but in these days when the need of service is so great, no woman can afford to lead an aimless existence or waste her power in vaguely feeling after—she knows not what!

The college gives a new *in*-look as well as *outlook*, reveals the student to herself, discloses powers before unknown, opens new possibilities, awakens to new life. She finds resources within herself which she had not realized, is never lonely, for her mind is stored with pictures that

"Flash upon the inward eye
Which is the bliss of solitude."

And is never blasé, for she realizes the world's need of service and her own power to give it. Who can estimate the intellectual and spiritual values of education? "To set the noblest free" may well be called the end and aim of the college, the noblest in thought, in speech and in deed which is only another way of saying "physical, intellectual and spiritual culture which shall have as its ideal that of service."

"DECAY OF THE ART OF READING."

BY E. HARLOW RUSSELL, PRINCIPAL OF STATE NORMAL
SCHOOL, WORCESTER, MASS.

Principal Russell spoke of reading as an art, as something with ideal and pleasure-giving aims, making its appeal not merely to the understanding but also to the æsthetic sense.

"The art of reading thus corresponds," said he, "to what is called style in literary composition. It presupposes literary or poetic quality in what is read; and then by movement and rhythm, by tone and modulation, by inflection and cadence and pauses, it plays a sympathetic and appreciative accompaniment to the sentiments and style. What was it that made the lectures of Wendell Phillips, the orations of George William Curtis and the sermons of Henry Ward Beecher so much more stirring and memorable to hear than to read afterwards? And on the other hand, who has not been baffled, disappointed, pained, disgusted to hear noble verse wrecked into bald prose, and lofty prose turned into colloquial commonplace, by unsympathetic or bungling, or, worst of all, trivial reading.

"The difference is fundamental. For there are two distinct planes in reading, one above the other. We may read simply to communicate information, or we may read to move the feelings or delight the imagination.

"If I have now made tolerably clear the distinction, I will pass to a brief consideration of the twofold process

by which a child learns to read in the first place. For it is here, as I conceive, that the first great blunder is made—the blunder of failing to recognize that the process is twofold, and of mingling and confusing its parts instead of keeping them distinct and separate. The first step is nothing more nor less than learning certain visible symbols and their equivalence to certain oral or audible symbols already known. It is a semi-mechanical process, and the more it is mechanized, in my opinion, the better. Along with this, however, but not part of it, should go the learning by heart of short and simple pieces of real literature, such as the Mother Goose jingles, some of Stevenson's child verses and the like.

“The two processes here suggested—what we may call perhaps the mechanical and the literary sides—should run parallel for at least a year, but they should not be intermixed. The mistake lies in forcing a false and artificial ‘expression’ (so-called) into words and sentences that have no literary quality whatever. The pupil is now learning the form and construction of words and phrases as they strike the eye, not yet their meaning and significance to the æsthetic sense.

“But the course at present followed in our schools urges the pupil into a premature use of the means and devices of expression, such as pitch, inflection, emphasis, etc., long before he can intelligently or feelingly apply them, and results in a mere mask or parody of reading. We are wont to refer contemptuously to the practice in vogue fifty years ago of learning first the ABC's and then the AB-ab's; but it is my conviction that the mechanical or synthetic method had a sounder

pedagogic basis and was better calculated to produce good results, if properly supplemented, than the one which has so generally replaced it.

"For the first four or five years of school life the pupil may be encouraged to utter the words as he recognizes them, with considerable rapidity, quickening his pace as his familiarity with the printed page increases, until there is some approach to continuity and fluency, especially in common and idiomatic phrases. When this stage is fairly reached, however, it is time to call a halt and make a change. The mechanical process, which has largely done its work, must gradually give place to a more intelligent rendering of the meaning that the words convey.

"But it is noticeable that in the practice of the schools no change of method is made from beginning to end. From about the eighth or ninth grade on, instruction and training weaken, and the young reader, receiving little or no competent instruction, becomes more and more a law unto himself. In the high school this unfortunate condition continues and prevails. What little is actually read is boggled over by each student, generally with embarrassment and reluctance and wholly without art or mastery. Shall we then install the elocutionist as a member of the staff? Well, if the elocutionist be a man of sound culture, of good sense, of refined taste, well equipped with technical knowledge of his art, ready in example and safe to imitate, I say yes. And I cannot but believe that if there were a demand for something like this, an adequate supply would be found—skilled husbandmen to turn what is now a waste place in our schools and colleges into a fruitful field.

"At the bottom of all lies the sense of rhythm, which is the very backbone and axis of poetic form and which even good prose does not disregard. The breath requires it and the ear loves it. The lullaby, the song with its refrain, the dance, the march, all derive their generic quality and relationship from the nodes and internodes of rhythm. But rhythm expresses and addresses emotion primarily, not intelligence, and hence our ultra-intellectual education neglects it.

"The late General Walker, president of the Massachusetts Institute of Technology, once expressed to me the belief that the eye is now so much appealed to in instruction that the ear has already lost some of its former acuteness as a receiver of impressions. Young people have grown 'eyeminded,' as the psychologists call it, and are no longer capable of listening with clear and prompt discrimination. But however this may be, one thing is certain: the practice of reading aloud in the domestic circle, so much in vogue fifty years ago, has wellnigh become a thing of the past. This is due in part of the enormous increase and circulation of books and periodicals. So much print and so little literature.

"When we read for instruction what was written for delight we make a prodigious mistake; a mistake that has already robbed our reading of much of its artistic charm. Our schools are flooded with attractive books wearing the garb and bearing the name of 'readers,' whose real aim is to teach science. But I have small faith in any pedagogic stimulant that will make pupils see double. When reading is put to serve half a dozen masters, its service to literature grows half-hearted and degenerate.

"I may be permitted to suggest that careful oral reading, reading practised as an art, is a happier and surer introduction to the literary treasures of our mother tongue than any amount of mere study about literature. It is well worth while to bestow time and pains to learn the art of reading, if only for the deeper insight and heightened enjoyment which it gives to those who would travel in the realms of gold 'that bards in fealty to Apollo hold.'

"Can we in these practical and materialistic times afford to shut out a single ray of the ideal? Looking back through my own experience, I can say that no picture, no statue, no song or symphony, has left upon my memory a more distinct, rich and satisfying impression and illustration of the true mission of the fine arts than the reading of the Psalms of David by John Pierpont."

"A NEW LINE OF SAILORS' BLANKETS," OR
SOME RECENT REFORMS IN COLLEGE
EDUCATION."

BY DR. CASKIE HARRISON, PRINCIPAL OF THE LATIN
SCHOOL, BROOKLYN, N. Y.

'Tis sweet to watch from some high sheltered shore
A foundered ship toil through the troubled main,
When all the suns of Boreas direful roar,
And all confusion's signals shriek in vain,—
Behold her settle, rising with new strain,
And see the women struggle for a boat,
Content to stand, if seat they cannot gain,
Or fight for hold on anything to float,
While men preempt the belts of cork by muscle's vote.

'Tis sweet to view from some bombproof retreat
 The furious volleys of embattled foes,
 When long-nursed enmities exulting meet,
 And wrapped in every cartridge hatred goes
 And deep in every sword-thrust venom flows,
 While dear revenge spurs dread persistence faster
 And eyes grow fiercer with the harder blows:
 Oh! then, how sweet, insured against disaster,
 To be a commissary or quarter-master.

* * * * *

Yet blessed is abstract philosophy,
 And science is not harsh as fools suppose!
 Indeed Lucretius well his way did see,
 Compounding two such novel sweets as those
 Of real sugar, not cornstarch glucose:
 It is delight, amidst a world of pain,
 To find you have escaped some random woes:
 Another's loss is still another's gain:
 You know your own luck best when other folks complain.

* * * * *

But never teacher's tooth-ache tickled boy.
 And no rich uncle's gout encouraged heir
 As mind's supremacy enkindles joy
 And conscious intuitions banish care:
 A master-skull is a gilt-edged affair;
 And he whose ready sympathy might shrink
 To boast his health 'midst other bodies' wear,
 His grandest celebration need not blink:
 That weakest minds are weak, weak minds can never think.

And so Lucretius moulds a sweeter sweet:
 'Tis sweetest far to stand upon the crown
 Of wisdom's range, where learning's secrets meet,
 And from calm satisfaction's heights look down
 On varied errors of the blear-eyed clown
 Frustrated every side by some wall-edge
 That blinds the vistas of his sordid town:
 In short, to get a lead pipe cinch on knowledge,
 Just climb omniscience' hill, and dub yourself a college.

* * * * *

If any wonders why I choose to verse
 These heresies on college education,
 When better prose might damn its failings worse,
 Without constraint of metred objurcation,
 I masquerade in purposed mitigation,
 Lest *you* believe, as *I* believe, each feature:
 I maim myself to clog exaggeration:
 I'm telephoning from the real teacher,
 Long distance to the college, and I want to reach her.

Aloofness is no seed of post or caste,
 At least when intercourse becomes profession:
 The doctor does not gloat o'er patient's past
 In light of his superb physique's possession:
 No lawyer shows "I-told-you-so" expression,
 When clients own to bargains far from square:
 No pastor chuckles over sin's confession:
 Control and duty make a Siam's pair:
 'Tis time the college learned to tote its burdens fair.

* * * * *

Jack pulled his blanket fast about his chin,
 And found his feet were something overcold:
 He shivered up and tucked the low end in,
 And found no length his bosom's heat to hold:
 He shifted quid, as is his wont, I'm told,
 And muttered moderate curses like "Od rot 'em."
 And while he stretched his blanket's every fold:
 Then smiled and said: "By timbers, now I've got 'em!"
 He trimmed the top and sewed the strip along the bottom.

If time sufficed and still were further need,
 More paradigms of silliness I'd name:
 How hiding heads in sand for ostrich-breed
 Is best concealment of their giant frame:
 How, who belated comes to work, the same
 Atones his fault by going early home:
 How he who owes may save himself the shame
 By letting creditors all sleepless roam
 While his gray matter careless slumbers in its dome.

* * * * *

When science, business, daring meet together,
 When wealth begets pervasive imitation,
 When discipline has broke domestic tether,
 And sentiments abjure their old vocation,
 Society must read just relation :
 A strenuous life is not mere selfish unction :
 Practice may be but theory's stagnation :
 We must awaken every sluggish function,
 All parts of every system working in conjunction.

The low ideals of our common crowd
 Corrode the mainsprings of our education :
 School calls, and college answers from her shroud,
 Announcing intimate association :
 The ills are conned in dark deliberation :
 The session ends with usual college-smirk ;
 And college-teaching still is computation
 Of weary pages any man can shirk,
 While school goes on performing all both parties' work.

A boy in June—a man the next October—
 Van Winkle hardly ripped along so fast :
 Maturity is rather slow to sober,
 And college-door means not instruction past :
 What details lads may learn can never last
 Till quickened deep by principles far-reaching :
 Let colleges resume their burdens cast :
 Let colleges exempt the school from preaching :
 Let colleges define, relate, assume, and do their teaching.

* * * * *

The work of college is to teach—to train—
 Responsible for benefits of toil,
 When toil eschews all motley courses vain,
 And note-books are not ardent feeling's foil,
 Nor crude statistics burning insight spoil,—
 When tests are personal realizations,
 As questions grow fair from the subject's soil :
 To train is not to hunt for indications
 In bald, precise, mechanical examinations.

* * * * *

When college once resumes its work of yore
And keeps the surest paths to heights descried,
Then will she hold her course through seasons four
And not resign her past half occupied
Nor take old Janus for a double guide:
Three years is one too short for learning's team
To run the tracks that youth had need to ride:
The doubled fourth year is a squinting scheme
That makes a sort of bunco-game of Academe.

En route for home old Darby spied a shop
Whose sign—*Unceda Biscuit*—started thought:
He took a package from the counter's top,
Then paused and said: "My gentle friend, I ought
"To get no crackers: take the ones I sought
"And give instead the price of them in cheese."
"You have not paid me for the cheese you bought."
"Why, no: for that I gave the crackers, please."
"You did not pay for crackers." "Why, I took not these."

Such hocus-pocus may belong to trade,
Where goods are worth exactly what they bring:
It has no place amid scholastic shade,
Where truth spurts priceless from perennial spring
And values e'er to highest standards cling:
If college years must shrivel into three,
Why, say your say, and justify the thing:
Abandon doubled fourth year jugglery.
And don't bequeath perverted legacies to me!

* * * * *

To teach is not to corner information:
To teach is all to poise the how and why:
To balance how and why is education:
To hold the scales, the teacher must stand by:
The reader piles dead facts like mountains high:
The learner dreams of principles that glow:
The royal eunuch answers with a sigh,
When Philip asks how prophet's sayings go,
"How can I tell except some man the way should show?"

* * * * *

A presidential ratiocination
 It may be futile task to circumvent;
 And yet I must contest the disputation
 That studies all are just equivalent:
 A study's gauge is mind and heart forspent;
 And growing discount is each lost emotion:
 Where cogent form responds to fine content,
 Where they cohere in mutual devotion.
 There life and structure stud with isles wide study's ocean.

* * * * *

No general training has an ampler reach,
 No finer content tempers form's constraint,
 Than discipline in force and form of speech,
 If reason banish imitation's taint:
 A modern tongue for training is a feint,
 For blind performance is accomplishment:
 Analysis is education's saint:
 A modern tongue in practice claims its vent,
 And practice sounds high theory's headlong descent.

Linguistic training without Latin, Greek,
 Is raising rush-light rivals to the sun:
 To know a tongue is not the power to speak,
 Not history, law, or literature fine-spun:
 Linguistic mastery hath guerdon one—
 The conscious equipoise of reproduction—
 Unconscious echoes waken reason none:
 A habit caught by incidental suction
 May serve a turn, but has no charter of instruction.

The language studies of our higher schools
 Profoundly need grammatic penetration,
 That principles may bloom from budding rules:
 How sad to nurse a baseless admiration
 For beauties due to spurious translation!
 It sometimes leads to penitence ungentle
 To test our diction by reverberation;
 And no degree is worth a continental
 Pock-marked with rustiness of every fundamental.

Who is the teacher? Is he born or made?
 The teacher is the poet's humbler kin,
 And no mere pleyer of a hackneyed trade:
 He knows his subject out, he knows it in,
 The ratios of its parts, soul, body, skin:
 He will convey by principle or rule,
 Awake the theory, the practise pin,
 Exact the answered service of each tool,
 Responsible for lodgment save in slouch or fool.

Build normal schools through universal air,
 List teachers' courses till the pages fill,
 Glut psychologic, pedagogic fare,
 A turnip yields a turnip's juices still:
 No inspiration permeates a mill
 To guarantee defined results to each
 Impersonal creation of its drill:
 Adapted methods pass a dummy's reach:
 Born teachers get their growth from men who know to teach.

"EDUCATION VERSUS INSTRUCTION."

BY WALTER BALLOU JACOBS, PROFESSOR OF EDUCATION,
 BROWN UNIVERSITY, PROVIDENCE, R. I.

He said: "An old writer of the ancients estimated the cost of bringing up a child to be about five dollars. Last year more than four times that amount was spent by the United States Government on the education of each child. In all more than two million dollars was expended on education last year. In comparison with present expenditures, the old estimate of five dollars fades into insignificance. But the twentieth century

children are worth what they cost. All that we expend is returned in full value. Last year there were more than 500,000 teachers in the United States and 100,000 were preparing for positions as teachers. This expenditure is ever increasing by leaps and bounds and no one can prophesy its limit.

"It is of especial importance in so great a matter that we guide the heart aright. There is no subject of more vital importance than what education is and what it should be. What is it to be educated? Is it to be instructed and to gain knowledge, or is it more? The first stage in education at early periods of humanity is the transmission of knowledge from man to man in the same generation. Then come books with their power to pass on by instruction from one age to another, a great gain. The race rises on stepping stones to higher things, and the stepping stones are the books of the past generation. The child reads and becomes the wise man of a past generation. Through instruction man changes from the weakest animal to the strongest, from short life to a long life. Our life is what we know. We are our own measure. The sun and moon and stars cannot measure us and instruction is the giver of life. Knowledge of facts is not all that is transmitted to us. The problems of a past generation are handed down. Some of these have been visionary and impossible,—De Soto's youth and perpetual motion; others have been solved by continuous endeavor, but there are still a greater number of problems yet to be solved than ever have been—the problem of government, old as Greece and Rome; the problem of capital and labor, dating from the time man first began to till the soil; and the problems of science and of the mas-

tery of nature. But the greatest and best influence of instruction is in regard to the future, our ideals. The strongest impelling motive is not what man is, but what he hopes to be. Only death to all can bring death to the ideal, pleaded for by preacher and poet.

EDUCATION DOES MORE THAN INSTRUCT.

"Instruction transmits knowledge of facts, events, laws and problems that will become facts. Education does more than instruct. It looks upon the child as a life that can be transformed and developed, it disciplines the intellect and the emotions. We instruct the pupils in our public schools; but we will never rightly educate until we place character before culture and culture before knowledge. We want our pupils good rather than sharp, and we shall not succeed until parents make broad their vision, placing character and soul development first, and knowledge afterward. A change is made in our school system, the school and home must be more of a unit; the sphere of home life and the sphere of school must become hemispheres that match. At present the parents believe the school effects more than it does and the school occupies the same position in regard to the home. Under this plan the two hemispheres become a sphere—perhaps, if two tin pans can form a perfect sphere. The first conception of the school was a place of instruction, but gradually the religious part has lessened. The old motto of 'spare the rod and spoil the child' is now discredited. Has its place been adequately filled? School cannot be merely an instructor; there is a responsibility for character beside. Schools must know their pupils better in and

out of school and a school's certificate of character should have as much right as its certificate of scholarship. The State has no place for learned citizens who are not good citizens. The school must consider the morals of the pupil and furnish opportunity for the formation of character. The present life and actions of the child equal in importance the life of the future. The great mass of American parents believe the responsibility of their children's education belongs to the school and not to themselves. This is not so. The responsibility belongs to the parent and cannot be delegated to the school and ought not to be. Too often parents look upon school as a necessary evil. Its rules are broken for a whim and the child is taught wastefulness. We have schools for nearly every object. Why not schools for parents? This lack of union is caused by lack of understanding the school and lack of respect for teachers, a respect which may be gained by broad-minded views. The teacher must have a broad view if he is to do his work well. The teacher must be a man if he is to be a builder of man. Education is first the transmission of facts, problems, ideals, and then the production and creation of manhood and character, of far greater importance than the first. It behooves those who have in charge the education of our country to make this attainment possible."

“PROGRESS DURING THE NINETEENTH
CENTURY.”

BY WILLIAM F. BRADBURY, HEAD MASTER, LATIN SCHOOL,
CAMBRIDGE, MASS.

The President, W. F. Bradbury, read a paper on “Progress During the Nineteenth Century.”

1st. Progress in practical life that had occurred within the speaker's memory, as shown by the change in fire-arms from flint locks to percussion caps, from percussion caps to fixed ammunition, to self-cocking revolvers, to smokeless powder, to long-range modern rifle; the consequent entire change in the carrying on of wars, and the probability of this change bringing about the beating “of the sword into the ploughshare and the spear into the pruning hook.”

Change from the old way of starting a fire with flint and tinder box to the friction-match, from the tallow candle to the electric-light, from the stage-coach to the railroad, from the horse-car to the electric, from the rates of postage—5 to 25 cents—in the 40's to 1 and 2 cents, from the letter to the telegraph and telephone.

These points were fully illustrated with the facts in each case.

2d. Progress in Educational Lines. In many respects it was not possible to improve. Arithmetic is not taught today any better than it was in 1840, and English grammar not as well. The text-books have been wonderfully improved, especially the geometry text-

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books. Physics and chemistry have of necessity kept pace with the new discoveries. In the 17th century for admission to Harvard College not even a knowledge of the multiplication table was required. No mathematics at all were taught in Harvard, except during the senior year. In 1803, for the first time, it became necessary to know something about arithmetic to enter Harvard College. Some of us know what is required now.

The abolition of the old district system in the country towns, and the transporting of the children to one large central school, is one of the improvements of the latter part of the 19th century. In these old district schools the elective system, the go-as-you-please system, had full sway.

Our high schools are vastly superior to the ordinary country academy of fifty years ago.

The modern method of aping the lecture system of the German universities in our colleges is ambitious, but so far as real education for college boys is concerned is and cannot be otherwise than a sad failure. The old way of assigning a lesson to be *studied*—in a book—making the student responsible each day for his work, having him stand up face to face with his instructor, and discuss the points, being subjected to the keenest kind of cross-examination—a la Socrates—this is training; this educates. The new style cultivates laziness. The student omits preparation day by day, puts it all off to the few days before examination, then crams—*crams*—and after writing his little examination, dumps his knowledge into the waste-basket.

It is true this method gives opportunity for outside shows—opportunity for foot-ball, base-ball, boating,

and excursions over the country—which are not always devoted to geology or botany.

Our colleges are known and advertised far and wide, not as *schools for training the mind, but for athletics*. They have become—or seem fast becoming—great circus grounds. Members of college are plenty enough, but college students are rare birds. Brains and brawn have some relation to each other, but it would seem that brains are giving way to brawn. The desirable member of college, the one sought for, is the brawny, not the brainy.

Hazing in college has not yet entirely disappeared, though the government has taken a long step in that direction at West Point.

That a boy in college is outside the law, can steal and display the trophies of his theft in the adornment of his room—is still a fact in most of our colleges. That secret societies in colleges should have their own way, and the college authorities fear to forbid their disgraceful follies, is still true.

But after all, I believe we are progressing: that we are better than our fathers.

“Our modern civilization is the result, not of a tame acquiescence and satisfaction in existing conditions, but of a pronounced belief that these conditions may be improved. In every department of human activity discontent with what is, and the desire for something better, is the motive which leads to what all admit to be progress.”—(Boston Herald.)

In the words of Hon. W. C. P. Breckinridge, “I am glad I did not live when Washington lived. I am glad

I lived—not when Warren fell at Bunker Hill ; I am glad I have lived in a later day amid other generations, that thereby I became the inheritor of all the accumulated discoveries and indescribable advantages that man has received since that day. Still further, I say I envy the little boy who, careless today of what is going on, may live to see the development of seventy years. I feel toward him a certain degree of jealousy that he will see much more than we have seen.”

THE SCHOOL SYSTEM OF GREATER NEW YORK.

BY DR. A. P. MARBLE, ASSOCIATE SUPT. OF SCHOOLS, NEW YORK CITY.

The school system of New York City previous to consolidation has an origin different from that of New England. It began with the Public School Society, organized in 1805 “to provide instruction for the children of the poor.” There were “poor boys” and “pay boys.” In 1842 the Board of Education was created by act of the Legislature. It succeeded to all the privileges and duties of the Public School Society ; and it had general charge of public schools throughout the then city of New York. As the city grew, and as new territory was added north of the Harlem River, the system increased and changes were made from time to time in the organization. The local administration

was in the hands of Boards of Trustees for the several wards. These boards appointed and transferred the teachers, and controlled the schools, subject to the by-laws of the Board of Education.

It came about finally that there was great diversity among the several wards. In the lower section of the city, business houses took the place of residence blocks; and in one of the wards there was only one school, with perhaps only a dozen teachers. In a growing ward there were thirty or forty schools, with teachers by the thousand and pupils by the ten-thousand.

This inequality gave rise to the law of 1896. This law abolished the Board of Trustees; it placed the whole administration in the Board of Education, consisting of twenty-one members, appointed by the mayor for a term of three years—one-third retiring yearly, as before. This law also created a Board of Superintendents, charged with the pedagogical end of the school administration—the examination, the appointment, and the transfer of teachers; the course of study, selection of text-books, etc.; and in general, with the conduct of instruction in the schools. This board acted under by-laws and regulations made by the Board of Education. Its members were elected for a term of six years, about one-sixth retiring yearly. Under this law all the duties of the several Boards of Trustees, so far as the pedagogical features were concerned, devolved upon the Board of Superintendents. The material and financial part of the system was directly in the hands of the Board of Education. In addition to these two boards, a board of five inspectors was appointed by the mayor, for each of the thirty-five dis-

tricts into which the city was divided—one-fifth retiring yearly. The inspectors, being residents of the district, took an interest in the management of the schools, inquired into the progress and the discipline of the schools; and they made reports, and valuable suggestions to the Board of Education.

In the City of Brooklyn the organization was unlike that of New York. The Board of Education consisted of forty-five members. The schools were divided into groups, and each group was placed in care of a sub-committee of five members of the board. This sub-committee practically controlled the schools of the group. For, by a kind of "senatorial courtesy," the action of a sub-committee would be approved by the Board of Education, which included all the sub-committees. The city superintendent and his three associates in Brooklyn had far less authority than was assigned to the Board of Superintendents in New York under the law of 1896.

In Long Island City, now with additional territory, constituting the Borough of Queens, the organization was not materially different from that of Brooklyn, though much smaller; and on Staten Island, now the Borough of Richmond, the organization was still smaller.

The relative size of these four systems of schools is in about this porportion:—

	SCHOOLS.
Manhattan and The Bronx	261
Brooklyn	128
Queens	61
Richmond	31

The total school enrollment now exceeds half a million, and the number of teachers in the greater city is more than ten thousand.

Under the present charter, which went into operation February, 1898, these several systems were combined, but each was left independent in its local administration in the most important particulars.

Each Borough has a School Board, 21 members in Manhattan and The Bronx, 45 members in Brooklyn, and 9 members each in Queens and Richmond. In each of these boroughs there is a Borough Superintendent, and a Board of Superintendents consisting of the Borough Superintendent and 16 associates in Manhattan and The Bronx, 10 associates in Brooklyn, and two each in Queens and Richmond. Each school board makes by-laws for the direction of the Board of Superintendents, elects the members of the board and administers the schools of the borough subject to the by-laws of the Board of Education of the Greater New York. This board consists of members or delegates elected by the School Boards:—eleven from Manhattan and The Bronx, six from Brooklyn, and one each from Queens and Richmond.

The appropriation for school purposes is divided into two parts: The general fund, to pay teachers' salaries, text-books, and apparatus, etc.; and the special fund, for the building of school-houses, furnishing material supplies, etc.

The Board of Education apportions the general fund among the several boroughs, and controls its expenditure; it also makes all the expenditures from the special fund.

The Board of Education also elects the city Superintendent of Schools, the members of a Board of Examiners, which examines all candidates for teachers of every description. No teacher can be employed or receive pay without a license from the city superintendent.

The Board of Education elects a superintendent of public building, a superintendent of school supplies, a treasurer, auditors, and numerous other officers. This board directs and controls all the schools of the city; while under its general regulations the several school boards administer the schools, each in its own borough.

As was to be expected, the limit of authority of the School Board was not accurately defined in the charter, and by degrees that limit has been made by successive enactments by the Board of Education; but after all there is not uniformity in the schools of the city. The regulations in the several boroughs vary.

For this reason, and perhaps for other reasons, the *Revised Charter*, which becomes operative February 1, 1902, changes the present organization as follows:—

The School Boards, the Boards of Inspectors, the Boards of Superintendents, and the Board of Education is to be appointed by the mayor, consisting of forty-six members, each for a term of three years, about one-third retiring yearly. This board has entire charge of the school system of the whole city. It elects a Superintendent of Buildings, a Superintendent of Supplies, etc., as does the present board; but the accounts, the financial department, is transferred to the controller of the city.

The Board of Education elects a City Superintendent

and a Board of Superintendents of eight members, each for a term of six years—a part retiring yearly. Of this board the city superintendent is chairman; and a Board of Examiners of four members, as now, with the City Superintendent as chairman.

The Board of Education also divides the city into forty-six districts, the territory of each district being entire—not scattered—each containing about the same number of schools and pupils as every other district. To each of these districts a member of the Board of Education is to be assigned, who has a seat but not a vote in the local School Board. The local School Board consists of seven members, residents of the district, appointed each for a term of seven years, one-seventh retiring yearly.

The Board of Education also elects twenty-three district superintendent for terms of six years each—about one-sixth retiring yearly, and one of these superintendents is assigned to two of the districts. He has a seat but not a vote in the two local boards of his districts. It also elects three other superintendents who may be assigned to special duty, such, for instance, as the care of evening schools, of vacation schools, etc.

The borough superintendents in office January 1st, 1902, are ex-officio members of the Board of Superintendents, mentioned above; and all the other superintendencies mentioned in the revised charter are to be filled by the associate superintendents in office January 1, 1901, for the remainder of their respective terms of office.

It thus appears that the tendency in the charter, and

still more in the revise charter, is, to centralize and verify the school system. On the other hand, the local District Boards enlarge the local interest and administration. These local boards, it is true, have not sufficient authority to neutralize the central power of the Board of Education as had to some extent the Boards of Trustees in the old city of New York. But the local board can, by close contact with the schools, by suggestions and advice, and by pointing out defects in the working of the system, be the means of greatly improving the administration under the rules and regulations which the Board of Education will make, and which that board will undoubtedly modify from time to time as exigencies arise.

✓ This immense system of public schools—dealing as it does with more than 500,000 pupils, to say nothing of the tens of thousands in evening schools and in vacation schols has defects, as is inevitable where so many nationalities are represented. Whatever these defects may be, there is a large body of earnest teachers, and of school officials, who are laboring constantly for the improvement of the schools and for the welfare of the pupils, and there are few people throughout the country who appreciate the work done in New York in Americanizing the children of foreign parentage. In the town sections of the city there is a huge mass of people who do not speak our language and who are unacquainted with our institutions. The children of these people in the public schools are quickly transformed into patriotic citizens. They are in these schools trained to habits of order, obedience and industry; they learn very early the advantages which their education gives them; they see their neighbors and friends, oc-

cupying positions of trust and emolument as the result of that education, and they quickly learn to love a country that gives them so much. There are no more enthusiastic supporters of the flag than are these same children of foreigners. In the lower New York there are no anti-imperialists!! In their admiration of the flag and their gratitude for what it has conferred upon them, they find no time to quibble about the means by which those benefits have been extended to people beyond the seas, or in the far-off islands of the Orient.

Thus the City of New York, the landing-place for the oppressive of all nations, is doing for the country a work of incalculable good, in making good citizens of material which otherwise might go to swell the ranks of anarchists.

THE GATES TO THE CITY OF REFUGE.

BY HENRY TURNER BAILEY, AGENT OF THE STATE BOARD
OF EDUCATION, MASSACHUSETTS.

I well remember an event during my first year in the high school. Coming as I did, the only boy from an extreme end of the town, and meeting boys and girls who were entire strangers to me I felt embarrassed and lonely. The manners, the conversation, the games of my new companions during the long recesses, did not wholly please me. During school hours the disorder disturbed me greatly. The master was somewhat deaf

and the constant murmur of the deeper-seated life-currents of the school-room never reached him. The tasks assigned were easy for me and time hung heavily upon my hands because I could not bring myself to trifle away the precious hours my parents were making sacrifices to give me for study. The methods of teaching seemed to me irrational, even then. I rebelled against algebra by rules alone, against ancient history of wars only, against a literature which consisted of names of authors and of book titles and dates—such data as tomb stones might furnish!

One stormy day when I was in the depths of discomfort I discovered by chance upon the master's desk Underwood's Handbook of English Literature. How can I ever forget what followed! From a tangled forest full of sulphurous fumes I seemed to have escaped into a large place of sunshine and fresh air. The cut desks, the saucy children, the deaf master, the old school building, the storm, all disappeared as by magic. I was fighting with Horatius at the bridge; I wept tears of joy to clasp his hand as he struggled dripping up the bank of the Tiber. I rode with John Gilpin and young Lochinvar; I visited Sir Roger de Coverly; I saw King Arthur face to face; I watched with Rebecca at the castle window, was at the ball in Belgium's capital upon the eve of Waterloo, and had a Christmas dinner with Tiny Tim.

That old green volume (and I have it now in my library as a dear, dear friend) became my door of hope, my foot-path to peace. It opened to me the way to the realms of the immortals, that enchanting place, that dream city more real than all our New Yorks and Chi-

cagos, to which in all ages the human spirit has looked for satisfaction.

Since that great day I have found other roads to the place and have heard of many more. Since that first visit I have become familiar with the city. It is not at all like the nineteenth century city so well described by Tolstoy in the opening chapter of "Resurrection." It is more like that city which the angel measured with a reed and whose length was twelve thousand furlongs and whose length and breadth were equal. Its encompassing walls hold every beauty; its absorbing life affords all noble satisfactions. It has not only palaces and cathedrals like Florence, but gardens and parks like Rome and Paris and Berlin, fountains and streams like Damascus, orchards and open fields like Constantinople. Yes, and more; for once within, its walls seem to vanish, it becomes a place of fertile plains like Mesopotamia, of rivers like Nile and Euphrates and the Rhine, and of woods like the Black Forest and Fontainebleau, of mountains like Olympus and Sinai and Ida. And yet more: for here he who sighs for a lodge in some vast wilderness may find it, and Omar has a place for himself with his jug of wine and his singing friend. There is room for widely separated buroughs like Gabel, Thebes and Troy, Tyre and Carthage, Atlantis, Bagdad and Camelot.

You all know about the happy place. Turner has painted its skies and its mountains, Daubigny and Thaulow have shown us its rivers and streams, Corot its shady nooks, and Veronese its palaces. Its Kings and Princes look at us from the canvasses of Titian and Velasquez and Van Dyke. Its merchants and

craftsmen have been introduced to us by Rembrandt and Frans Hals. Its beautiful women and children have been painted by Raphael and Murillo and Sir Joshua Reynolds. Even the animals we know through Rosa Bonheur and Landseer. The history of that realm has been sung by poets from Homer to Stephen Phillips; dramatized by Sophocles and Shakespeare and Wagner; painted by Carpaccio and Rubens, Gerome and Hofmann and scores of others; and told over and over again by the novelists. There is music there forever,—by Mozart and Bach, Beethoven and Reubenstein, Mendelssohn and Schubert, and all the sweet singers of Israel.

They stand those halls of Zion,
Conjubilant with song.
And bright with many an angel,
And all the martyr throng;
The Prince is ever in them,
The daylight is serene,
The pastures of the Blessed
Are decked in glorious sheen.

O none can tell thy bulwarks,
How gloriously they rise.
O none can tell thy capitals
Of beautiful device!
Thy loveliness oppresses
All human thought and heart.
And none, O peace, O Zion,
Can sing thee as thou art!

How dear to us all is that blessed vast city of the soul, that metropolis of the imagination, that realm

of art! It is our city of refuge; it is, indeed, the city of refuge for all the sons of men. When we are misunderstood and misrepresented by our fellows, we find soothing companionship among the immortal inhabitants of that place,—Jeremiah, or John, Marcus Aurelius or Epictetus, Saint Augustine, Saint Francis or Emerson, or the Lord and Master of them all, whate'er their name or sign. When we are discouraged because of our insufficiency, when we feel that life is hard and it burdens too heavy, we feel inspiration in the songs of its ever-living poets like Lowell and Longfellow and Whittier, Tennyson and Browning and David. When every thing seems to go wrong with us and fate is against us and God has forgotten us, then we sit with the authors of Jonah and Ruth, with Scott and Dickens, with Hugo and Auerbach, with Blackmore and Stevenson, and we see that in the end things do come out right, that

There's a divinity that shapes our ends
Rough hew them how he will.

From a conference with one of those great citizens we go back to our daily task with renewed purpose, with higher courage, with deeper faith.

But there are other doors beside literature which give entrance to this celestial health resort. It is like the city that lieth four-square: on the north there are three gates,—Religion, Philosophy and Letters; on the south three gates,—Nature Study, History and Fiction; on the east three gates,—Poetry, Music and the Drama, and on the west three gates,—Architecture, Sculpture and Painting. The gates are not shut at all by day, and

there is no night there. Anybody who can and will may go up straight before him and enter in and possess the land.

Now what I want to emphasize is this: A prime function of teaching is to give the freedom of the celestial city to every individual boy and girl. For what other purpose have we enriched our courses of study and sweetened our methods of discipline and instruction? Not one child in one hundred will ever earn his living by writing poetry, or singing songs, or studying nature, or carving statues, or designing palaces, or painting pictures. The vast majority of our children will be just farmers and mechanics, day laborers and mill hands, clerks and servants to great corporations. Why then all this variety of observation and study in school? Why these beautiful grounds and adorned school-rooms? Why these high ideals and irresistible incentives? Why? For the very reason that so few *are* destined to be poets and artists, scholars with abundant wealth and leisure. The more exacting the occupation, the harder the work, the narrower the position, the more limited the opportunity for rest and pleasure, *the greater becomes the need of the soul for instant entrance into its native air*, into the goodly fellowship, into the place of visions and satisfactions.

For the toiling thousands there are no more critical moments than those few daily moments of leisure. When work ceases, when the nervous tension is off and the body rests, when the faculties are set free, what shall the restless spirit seek? Shall it seek to sooth itself with smoke, to drown itself in drink, to exercise itself in gossip, in idle and vicious stories? Shall it

delude itself into the belief that soul-hunger can be satisfied with sensual pleasure? Or shall the spirit fly at once to those

Dear fountains of refreshment
To pilgrims far away!
to

The fields that know no sorrow.
The state that fears no strife.
The princely bowers, the land of flowers.
The realm and home of Life.

If the spirit turns to the things of time and sense, it finds only apples of Sodom and the waters of Lethe. If it turns to the celestial country it finds life and health and peace forevermore, and gradually the man comes to feel himself a resident there, not merely a visitor. His daily life of drudgery becomes transformed by the memories of the life of the spirit. This is no theory. We have had experience of the facts. We all know free citizens of the realm. I know *a carpenter*. He seems to be wholly absorbed with the work in hand, and yet a calm clear light shines from his keen eyes, his lips smile and move and murmur something while he pushes the plane or drives the saw. Fitting the fragments together I make out the words:

Thine was the prophet's vision, thine
The exaltation, the divine
Insanity of noble minds.
That never falters nor abates.
But labors and endures and waits.
Till all that it foresees it finds.
Or, what it cannot find, creates!

Another is a *day laborer*. Rain or shine, snow or blow, he whistles and sings. I meet him laboring through the drifts some wintry day with its tumultuous north-easter,—but he is whistling the Pastoral Symphony! His soul rides calm and happy and careless in that storm-beaten body. I remember a *widow* who had brought up a family of six children, working early and late to feed and clothe them and give them an education. Over her wash tub I heard her say, “He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life.” Now that I begin to recall them, how many there are! A *school superintendent*, who after his day’s work watches the sunset; another who rides over his country district reading Emerson’s poems; a *teacher* who always has a dainty little bouquet on her desk in the old rickerty school-house full of poor French-Canadian children. I have a *friend* who while haying on the marshes thought out a theory of spiritual evolution and wrote it out for me upon a paper bag during the intervals while stowing hay in the barn loft. I have an *Irish friend* who goes mossing summers, and watches the flush of the dawn, the ascending of the morning, the moon walking in brightness on the tossing waves, and then in the winter while his fellow mossers drink and gamble away their earnings he paints pictures of the summer sea. Such wealthy souls live in a cheerful content, healthful and happy, knowing no leanness, no poverty, no famine. They find springs in the desert and food in the wilderness. One may shovel dirt all his days if he must, or tend a tyrannous machine, or be doomed to wash dishes or to sew or to cook for life, or to teach a hard school at starvation wages; but he

need not starve his soul, or blind his immortal spirit and bind *that* to grind in the prison house.

All these school topics should be taught so that through them the children may catch visions of what is beyond. Of the ideal teacher it may be said :

Day by day for her darlings
To her much she added more.
In her hundred-gated Thebes
Every chamber was a door.
A door to something grander,
Loftier wall and vaster floor.

Such a teacher will help to make men and women. In America our ideal is "Every hand a *man*," as Professor Griggs says, and no one is a man until he has obtained his freedom and his citizenship, until he can exclaim with Tennyson.

I the heir of all the ages
In the foremost files of time!

and affirm with Emerson,

I am owner of the sphere
Of the seven stars of the solar year,
Of Cæsar's hand and Plato's brain
Of Lord Christ's heart
And Shakespeare's strain.

We who supervise and teach are watchmen at the gates of the city. It is our business to stand by the way in the places of the paths, crying at the gates, at the entry of the city at the coming in of the doors, "Unto you, O men, I call and my voice is to the sons

of men. Hear for I will speak of excellent things, and the opening of my lips shall be right things. Receive my instruction and not silver, and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. Riches and honor are with me, yea durable riches and righteousness. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors."

We hold the keys, we can open the doors; we can lead into the green pastures and beside the still waters. It is the teacher's chief business, I repeat, to give the freedom of the celestial city to every boy and girl. Those who occupied our places in the past did not always serve with gladness nor lead forth their flock with joy. When they forced children to learn verses from the Bible by heart as a punishment for some offense they placed stumbling blocks in the path and almost closed one of the gates to glory—perhaps the chief and most accessible gate. When they insisted upon the analysis and parsing of Young's Night Thoughts and Paradise Lost they dug a ditch before the gate called Poetry. Few who passed that way in those days ever found poetry in after life a way of pleasantness or its paths peace. When the natural word was studied from books, when all our botany was Latin names, only the foreordained and predestined scientists ever found Nature a door to the infinite; but nature may be so taught that it becomes to all a gate to that Eden where the trees yield their fruits every month and where even the leaves of the trees are for the healing of the nations. We may present History and Literature after the methods of Dryasdust and have them mean next to nothing.

On the other hand, we may teach so that history shall become a biographic panorama of the majestic march of humanity, a perpetually inspiring pageant; and so that literature may open eyes to see the celestial body-guard, the spirits of just men made perfect, the horses and chariots of fire round about,

The angels who patrol
The evening, or are sentries to the dawn,
Or pace the wide air everlastingly.

Music is too often presented as mathematics or mechanics. The souls of children are vexed daily with sharps and flats, with bars and dots and meaningless monosyllables, when they should be awakened and stirred by melody and harmony. What a glorious gate is Music! There is no other like it. Upon the dullest most stagnant days of life when other gates seem closed, to one whose ears are open the airs draw through this ever open portal with the sound of wind in pines, with the hum of bees among the cherry flowers of May, urging the spirit with a soft all-encompassing tide of melody to enter in where

Like the sound of the sea swells the chorus of praise
Round the star-circled throne of the Ancient of Days.

We who teach drawing are watchmen at the gates of the west, the gates called Architecture, Sculpture, and Painting. Drawing may be taught in such a way that children will hate it or scorn it or ignore it. Design may be used, alas, to drug the imagination, and pictures to blind the eye of children to both nature and

art. But we may teach drawing and its allied topics so that every picture will be a window to the world beautiful, every bit of ornament an opening to the history of architecture, every piece of sculpture or hammered metal or tinted clay a door to the studios and workshops of Babylonia or Egypt, of Greece or medieval Europe or Japan. We may teach Color and Composition in such a way that when the child becomes a man, though shut in a factory by day and lodged in a city of bricks by night, he may know that

Yon ridge of purple landscape,
Yon sky between the walls,
Holds all the hidden wonders
In scanty intervals.

We may teach with such singleness of purpose, with such enthusiasm, such patience, that all our children shall yet rise up and call us blessed. Perhaps not this year nor the next; but some day by and by, it may be when they are walking the elysian fields, they will remember with thankful hearts the teachers who opened to them the gates to the city of refuge.



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